

ΑΙΕΝ' ΑΛΗΘΕΥΕΙΝ,

OR,

A brief Account of one Suggestion
of the *Romanist* against

THE
DISPATCHER
DISPATCHED.

BY

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Ἐτοιμοὶ εἰς πρὸς ἀπολογίαν μὲν πρᾶξις.



LONDON,

Printed for RICHARD DAVIS, *Book-Seller*
in *Oxford* MDCLX,



A brief Account of one Suggestion
OF THE
ROMANIST.

§. 1. **I**T is the Stateman's Maxime concerning a false Suggestion, that if it be believed but four and twenty hours, the value of it is inestimable; which though it must be allowed to receive a grand abatement, when it is applyed to inferior and less considerable transactions, yet the interests of Religion, in the maintenance of truth, are not so despicable, as that he that hath appeared or embarked in them, can safely neglect the advantages which evil arts may yield, or furnish an adversary against him.

§. 2. Such in reason, and in Experience, beyond all others is the charge of *falsifying*, which if it be but suggested, and believed of any, and much more if a pregnant and visible proof of it be tendred, there needs no other blast, or smut, or vermine to lay waste the whole field, and deprive him of all harvest of his seed and labours.

§. 3. How this is my concernment at this time, the Reader will not suddenly divine, till I have entertain'd him with a short relation of that, which I had rather my self *proclaim* on the *house top*, then leave others to whisper it in *corners*.

§. 4. I was lately advertised by a judicious and Reverend friend, that it was particularly urged against
A 2 me,

me, by a *Romanist*, that I had mistaken, or perverted *M. Whites* words, which I referr to in the *Dispatcher Dispatch*, Chap. III. Sect. 4. p. 279. where I suppose him to answer (in his *Apology for Trad.* p. 56.) that the *beatificall vision* of the *Saints* before the day of *Judgement* was not yet held a matter of *Faith*, but onely a *Theological conclusion*; when (said he) the *Apologist* in that very place had expressly said, that this point is a matter of *faith*, grounded on *Tradition*, and not a *Theological conclusion*.

Q. 5. That I should be guilty if but of such an oscitancy or mistake, much more of such a vile perversion as this, I may be allowed to have been as unwilling my self to believe, as I am obliged to take care that others should not causelessly apprehend it of me. Therefore without delay I turned first to mine own words (which as I then could not doubt, so now I acknowledge to be faithfully related) then to *Master Whites* words, in the page of his *Apology*, whence I had cited them, and those I found exactly, and to a letter concordant to my transcript of them in *Disp. Disp.*

Q. 6. For thus I still read (if I will not at noon-day suspect mine own eyes) in that *Apologist*, p. 56. l. 12. [*For, nothing is more clear, then that the validity of Baptism by hereticks was a Tradition, and decided by it: so the Beatificall vision of the Saints before the day of Judgement, the Spirituality of Angels, are not yet held matters of Faith, but only Theological conclusions; as likewise the souls being con-created to the perfecting of the body.*] What can be more manifest, then that in this period the *Beatificall vision* of *Saints* before the day of judgement is by that *Apologist* set down, as one of the two things (to which after a third is subjoyn'd) of which it is affirmed in the plural,

ral, that they are not yet held matters of Faith, but onely Theological conclusions? which was all to a syllable, that I cited from him in that place, with this onely change, that speaking onely of one of these, the Beatifical vision &c. I set it (as it was necessary) in the singular [is not yet held a matter of Faith, but onely a Theological conclusion.]

¶ 7. That I might be sure not to have mistaken my Author, I carefully consulted the *Errata*; but there was none noted, relating to that page: and indeed the whole compofure of the period was fuch, that there must be a concurrence of very many changes in the compass of very few lines (more I believe then the most negligent Compofitor and Corrector have at any time conspired to be guilty of) to wrest this testimony from me, or change it into what this *Romanist* had affirmed it to be.

¶ 8. Having dispatch't this account to my friend, from whom I received the former advertisement, I had no caufe of doubt, but that this affair had received its full period, the *Romanist* being obliged to yield to fuch full uncontrollable evidence, and every mans eyes, to whom the contrary suggestion could be offered, being as well qualified as mine, to secure him from being misled by it. And on these grounds of safety I had no least thought of troubling the Reader with any account, or complaint, which I now see is become some part of my interest, and my duty.

¶ 9. For I was soon assured by my friend, that the words which I had punctually transcribed from my copy of the Apology, were not to be found in that, which he had before him, but quite transformed into the contrary sence, even that for which the *Romanist* had vouch'd them; for thus he found them [For,

nothing is more clear, then that the validity of Baptism by hereticks was a Tradition, and decided by it: so the Beatifical vision of the Saints before the day of judgement. The Spirituality of Angels is not yet held a matter of Faith, but onely a theological conclusion.]

¶ 10. By this representation I was soon forced to confesse, that the whole scene was changed, the first part of the words remaining the same, but the second (of the *Beatifical vision of the Saints*) which were my onely concernment, wholly transformed, that which before was joyned with the *(spirituality of Angels, as not yet held matters of faith, but onely Theological conclusions,* being now annext to the *validity of Baptism by hereticks,* and so affirmed to be a *Tradition* (and that is with him a matter of *Faith*) and decided by it. And then I had reason to acknowledge the candour of that *Romanist*, who proceeding on these appearances, had laid no heavier a censure on me, then that of *either mistaking, or perverting M. Whites words.*

¶ 11. In this new posture of affairs, first it was presently discernible, that the very many changes, which I had foreseen, had been really made, to bring this about. And as all this was obvious, and credible to be done by a *new Edition* of the book, so it remained uncertain to me whether mine, or that other so contrary to it, were the true and authentick *Edition*: this therefore was my next care to examine.

¶ 12. And herein again I met with an intricacy; for if the title-pages, and a concurrence of all obvious indications, might be believed, there was all this while but *one edition*, both copies carrying in their front, *A Paris, chez Jean Billain Rue S. Jacques à l'enseigne S. Augustin 1654. the same volume, print, number*

ber of pages, beginning and end of every page, &c. This soon suggested that which was the onely clue to extricate me then (and the reader now) out of this labyrinth. For sending to the Stationers for another copy of the *Apology*, as from one I received a copy perfectly agreeing with mine, so by the help of another I was furnished with one exactly accordant to what my Monitor from the *Romanist* had represented to me, yet not discernibly differing from my own in any other, save in this one passage; and looking more narrowly, first the paper and ink wherein that leaf was printed (discernibly differing from all the rest of the book) was apt to inject some suspicion: but I soon saw that I had no need of this, or other obscurer intimation, it being grossly visible, that in this place a leaf had been cut out, & a new one pasted in. And what *Gordian* knot might not have been untied by the like instrument?

Q. 13. *When* this change was thought fit to be made, I did, and still want augury to divine; onely this is apparent, that it was a work which second thoughts suggested, after the Book was published, else my copy which came regularly to me from the *Worcester-stationer*, (in the year, if my memory fail me not, 1655.) and another now sent me from another Stationer (which assures me there be many more) must have had their parts in the change.

Q. 14. Having given the Reader a brief and single view of this matter, I abstain from any farther observation, or reflexion on it, then what a

Quo teneam vul:us mutantem ———?

will amount to. But that is also unnecessary, my whole design being compleated in this, that it is now manifest to the most impersuadable of their disciples,
that

that dare read what is written against their Masters (which I perceive few are permitted to do) that I neither *mistook*, nor *perverted* the *Apologists* sense or words, those, I mean, which I read in his book, from which alone I could be imagined to receive cognizance of them, not being able to forecast, that what I had thus really transcribed from him, would be so soon snatched from me again, or that what was to me so visible, should vanish, and become invisible to other men.

§. 15. This indeed is an unexpected proof of what *S. VV.* had told me, concerning the *VVits* (enormous) power to transform *Testimonies*; which yet shall not discourage me from dealing in that ware, (being firmly resolved never to make use of my *duller* faculties, to work such *Metamorphoses*) nor yet from diverting sometimes into such pleasant fields, adorned with so great varieties, as that *Apologist* frequently affords the world, hoping, that I shall not again meet with such misadventures as these, or any greater interruptions in reading him, then what a competent attention, and a table of *Errata* shall enable me to overcome.

§. 16. This account I conceived would more pardonably, because more moderately, divert the Reader at this time, then if I should stay till it were solemnly and articulately call'd for, and moreover deliver *S. VV.* from some temptation, himself to think, or to persuade others, that he had sprang some *real* game to invite his chases, some guilt to support his *contumelies*, and perhaps prevail with some of their most credulous followers, to think it equitable to subject the suggestions they meet with to some other waies of examination and triall, then the bare authority or confidence of the suggesters.

THE END.



